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645 of a Municipal Council composed of merchants and notabilities being formed in Mukalla, but it did not seem likely that it would eventuate.

635 The Sultanate is divided into five *liwas* or provinces. Shihr, the oldest, Mukalla, Du'an, Hajr, and Shibam. Each of these provinces is ruled on behalf of the Sultan by a salaried Governor or *Muqaddam*, who has at least one paid clerk. He has direct control over the Qu'aiti towns in his province, and in important ones which are not autonomous there is a sub-Governor responsible to the Governor of the province. Subject to the general orders of His Highness the *Muqaddam* has power to settle any case in the province, but there is an appeal to the *Wazir* and Governor of Mukalla. From the judgments and decisions of the *Wazir* appeal lies to His Highness.

631 There are a number of autonomous towns throughout the Hadhra-
632 maut governed by particular tribes or families, and the Central
635 Government does not interfere in their internal affairs. Relations
642 with the tribes over the country are conducted principally through the Governors on whose towns they economically depend. The Sultan has the two following types of agreements with the various tribes: A. Engagements containing an undertaking to respond to the call of the Sultan in any matter and at any time, and B. Engagements of *bon voisinage* and friendship containing an undertaking to co-operate in matters of mutual interest. These agreements are all written.

The following tribes have A. agreements: Tamimi, Manahil, Ath Tha'yani, Awābitha, Seibani, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Al Bab Sura, Hālka, Nūwah, Mahfudh, Makhashin, the Hadhrami Yafa'is, Hāmdi, Beni Daghār, and Buheish.

The following tribes have B. agreements: Hamumi, Qarzi, Sha'āmila, Bahasan, Ma'āra, Jōhi, 'Awāmir, Ash Shenafir al Kathīr, Mahra, Nahd Rodhān, Sei'ar, Ad Deiyin, Ja'da, Baheith, Namāra Beni Hilāl, 'Awāleq, Hājib Beni Sa'd, Bahanaf, Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Senad al Murqashi, Ba Habāb, Meseiliyin, 'Asārina, Āl Sūeid and Āl Mubarek, Beni 'Utheiman, Bā Babekr and Āl Zaghīb, tribesmen of Sadf, Al 'Amūdi, Ash Shof, Beduins of Shāūla, Āl Beihan al 'Awāmir, Al Khashia al Murqashi, Deiyeb, Qumeish, and Bā Bekr.

661 When there is any doubt as to the loyalty of a particular tribe,
431 hostages have to be provided who are kept in Mukalla prison, at
642 Du'an, and sometimes at Shihr. Hostages may be changed every month. Presents are given and subsidies paid to some of the tribes, and on the visits of tribal *'Aqils* to provincial headquarters they are given presents, and in some cases entertained.

642 The Qu'aiti administration makes no attempt to interfere with
632 tribal usages, but tribal usage does not run in the Qu'aiti towns

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and have allied themselves to the Ja'da. The Āl Salima have an 'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great influence in the Wadi 'Amd.

Āl Ma'di.

The clans of the tribe are Āl Sūeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tamham, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

Ad Dohm.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B" agreement.

Details of the tribesmen of Beidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

As regards the district 'Einat to Qabr Hud, Kathīri dominion ends outside the eastern walls of Tarim. The country beyond is Tamimi and beyond the Tamimi come the Manāhil, both of whom are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

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The Kathīris have no organised Governmental institutions in the accepted sense of the word, though the Sultan and his supporters, including the wealthy Seiyids of Tarim and Seiyun, are very anxious for progress. Sultan 'Ali's state income is estimated at $20,000 a year in respect of Seiyun, Taris and Mariama; $6,000 of this is a direct contribution from the Al Kaf Seiyids, and the remainder consists of taxes on dates and on goods entering Seiyun. The whole sum is expended on state services, for Sultan 'Ali has a private income derived from Singapore. He maintains a force consisting of 200 indifferently armed slave soldiers in Seiyun, and 200 in Tarim. 643 642 651 565

In Tarim the Al Kaf contribute $12,000 a year to the city Treasury. There is a Town Council which organises the local taxation, and thanks to the Al Kaf Seiyids its affairs are said to be run in a very business-like way, for its budget balances. In normal times the political expenditure on maintaining peace between Tarim and the neighbouring tribes is perhaps $4,000 a year, and this is all borne by the Al Kafs. But to this normal expenditure is often added extraordinary expenditure as, for instance, in a case which occurred about May 1934, when Seiyid Bubekr, the second brother of the family, spent $12,000 in settling a dispute between Tarim and the Tamimis. 651 632 565

In Tarim and Seiyun there is a doctor and dispensary, but they are supported by the Seiyids. At the time of my visit, the doctor, a Punjabi, was on leave and such work as was being carried on was being done by a dispenser. No great public use was made of his services. The dispensary costs the Al Kafs about $1,000 a month, and they spend $2,000 a month on charities and roads. As regards their expenditure on communications it should be recorded that they built all the water pools on the caravan route from Tarim to Shihr, that they spent $7,000 on building a pass at Al 'Arsha for caravans, and that Seiyid Bubekr has spent over $180,000 on road making between Tarim and Shihr. 743 565 735 653

The schools in Kathīri territory are almost entirely supported by the wealthy Seiyids. There are two Ribāts, religious foundations, principally supported by *Waqfs* (religious endowments) for the teaching of religion and philosophy. Of these one is in Seiyun and has an attendance of 40 students, and the other is in Tarim with an attendance of 120. The Saqqaf family of Seiyids maintain two schools in Seiyun, one containing 300 boys and seven teachers, the other 100 boys and four teachers, and the Al Kafs, who also contribute to the Ribāts, run two schools in Tarim. One of these formerly had an attendance of 400 boys but it is now only attended by children of the family, numbering 54. The other, a public school, accommodates between 300 and 400 boys. The Al Kafs also run one if not two schools at Khoreiba in Wadi Du'an in Qu'aiti territory. They are, in fact, the only people undertaking educational activities in a wider sense in that province. I believe, too, that they support the private schools in Mukalla and Shihr. 565 871

631 The Kathīri claims the Hamumi, Nahd, 'Awābitha and Sei'ar tribes as his allies. The agreement with the Nahd, which is said to be similar to those with the Hamumi, 'Awābitha and Sei'ar, is included in an appendix. It is stated that these tribes would join the Kathīris if there was trouble with the Qu'aitis.

Kathīri Towns.

101 The country ruled by the Kathīris was formerly of vast extent and stretched from the 'Aulaqi country on the west to the Mahri on the east, including the country of Dhufar beyond. The history of the circumscription of the territory to its present limits appears sufficiently in an earlier chapter of this report.

631 Of the six towns or villages mentioned as being included in the
632 Kathīri dominions Seiyun and Tarim are the largest. Seiyun, the
361 capital of the Al 'Abdulla Sultans, is a walled town of over 1,500 houses and about 50 mosques. The suburbs, which are all to the east of the town, are extending fairly rapidly with the building of pleasant looking residencies, most of them with their own gardens. The population is said to be about 20,000. Tarim is also a growing town with an estimated population of 15,000. Its walls, which are over five miles in length and are furnished with five gates and 25 forts, enclose a great deal of open space so that most of the better class houses have their own gardens. There are over 2,000 houses, and there are said to be 300 mosques, one of which, built by the Al Kafs, has the highest minaret in the Hadhramaut and is of an unusual pattern. The principal shrine in Tarim is that of Maqaddam Faqih. There are growing suburbs outside the walls such as 'Aidīd, but some of the suburbs such as Thibi, Dammūn, and Beit Jabīr, belong to the Tamimis and are under
342 Qu'aiti influence. Tarim and Seiyun are striking for their many
365 palaces, equipped in modern style, to which reference has already
312 been made. These houses have a water supply laid on and pumped up by small petrol engines. The towns are well supplied with wells, and Tarim is remarkable for being the only town in the Hadhramaut with public conveniences, which, however, are rough mud erections and very insanitary.

361 Taris is a village lying to the west of Seiyun, and its inhabitants
529 do not exceed 700. Mariama is a small village to the east of Seiyun with a population of about 300. Al Ghurf, also a small village, lies to the north of Tarim and has a population not exceeding 250. Gheil bin Yemein is said to be a popular place of resort during the autumn. It is a small village of which the majority of the inhabitants are Beduins.

565 A great deal of wealth comes into the Kathīri towns from the East Indies, and the towns of Tarim and Seiyun, which are considered centres of culture and learning, include many wealthy inhabitants whose fortunes have been made in the East Indies.

000 The whole of the Kathīri part of the wadi is accessible by motor

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lying fishing villages on the coast and the second peninsula of Little Aden. A 632 102

The Protectorate population is not accurately known, but estimates for 1948 place the total for Western Aden Protectorate at about 350,000, and for Eastern Aden Protectorate at 300,000. The local governments are tribal, and range in organization from sultanates to smaller autonomous units of varying size and complexity. The principal state in the western protectorate is the Abdali Sultanate of Lahej, with its capital in the oasis town of Lahej, about 20 miles inland from Aden. The Qu'aiti Sultanate of Mukalla and Shihr and the Mahri Sultanate of Qishn and Socotra are the largest and the most influential states in the east. Probably about three quarters of the inhabitants in Eastern Aden Protectorate dwell in the Hadhramaut, the region of the Wadi Hadhramaut and the adjacent coastlands. The term is often loosely applied to the entire central portion of the Protectorate, but politically it is restricted to the Qu'aiti and the Kathiri Sultanates. Several sizable and important towns are found on the slopes of the Wadi Hadhramaut and the connecting valleys, while Mukalla, the seat of government of the Qu'aiti, and Ash Shihr are prominent ports on the eastern coast. In addition to the settled peoples, numerous nomadic Bedouin tribes roam the steppes with their flocks. The residence of the Mahri Sultan is on Socotra, a rocky island with a population of about 5,000. H 161 H 644 H 635 H 361 632 H [162]

The inhabitants of the Protectorate are mainly of south Arabian stock, but Malay admixtures are encountered in many parts of the Hadhramaut. Small colonies of Indians and Somalis are settled along the coast. Jewish communities of ancient origin are located in scattered villages in the western highlands and the Hadhramaut. They totaled only about 1,500 in 1948, and their numbers have since been depleted by emigration to Israel. The Hadhramis have long tended to emigrate to the islands of southeastern Asia, to East Africa and to countries bordering on the Red Sea, and many sub- H 563 H [162] H 167

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